

भगवद् गीता Discourse 36

Saturday 16th May 2020

Chapter 3 कर्म योग

नाहम् कर्ता हरि कर्ता हरि प्रेरणाय हरि प्रीत्यर्थम्

Recap: We are on chapter 3, which is कर्म योग । This is something, where we can relate because we are all into action. Not only in the action of body, but also when the mind is thinking; that too is कर्म. The Lord is trying to give us this knowledge indirectly through अर्जुन । I am going to teach you, my beloved devotees and seekers how you can divinise your actions. Keep doing your work, keep doing your actions. I will tell you how you can make that as a prayer unto me and get unimaginable benefits out of that.

अर्जुन posed some questions to Lord कृष्ण. He said - कृष्ण, you know me very well, you have been my buddy and relative as well. We have been friends all along. Knowing my nature, please advise me. Earlier, you had told me that सांख्य योग or the path of knowledge is higher than path of action or कर्म योग । Then why are you giving me this second grade path to follow rather than the higher one? He very lovingly uses the Lord's different names twice and says - O! केशव! O! जनार्दन! I need your guidance.

श्लोक - 3

श्री भगवान् उवाच

लोके अस्मिन् द्वि-विधा निष्ठा पुरा प्रोक्ता मया अनघ ।
ज्ञान योगेन सांख्यानाम् कर्म योगेन योगिनाम् ।।

श्री कृष्ण says - अर्जुन, O! Sinless one! This way, He plays on the mind of अर्जुन । Yes, there are two paths - सांख्य योग, the path of knowledge and कर्म योग, the path of action. I also told you both these paths lead to enlightenment. He makes it very clear that by changing the path, your destination will not change.

अर्जुन, सांख्य योग is the path where people are able to sit for hours and hours in focused meditation and contemplate on the supreme truth that is told to them. Physically and mentally, they have that strength and stamina of body and mind. कर्म योग is the path of action. The people, who are moving around, talking, thinking, writing, going somewhere, giving instructions and they are not idle for a moment, both bodily and mentally.

For those I suggest सांख्य योग, the path of meditation, it is the higher level. It is like graduation and कर्म योग is like primary, secondary and higher secondary studies. How can you even think of going to graduation without passing through primary, secondary and higher secondary? If you are already in medical college, what is the need of appearing for entrance exam for the admission into a medical college? If you don't have a seat in a medical college, you have to write the entrance examination first.

The Lord says – Your case is precisely that, अर्जुन / अर्जुन asked - What will I get by doing कर्म योग?

Lord कृष्ण says - There are two things you will get by doing it - one is चित्त शुद्धि, purity of mind and चित्त एकाग्रता, the concentration and focus of mind. Both these are essential for meditation and contemplation. I know that your mind is pure, but I know that you do not have चित्त एकाग्रता, the concentration of mind. I will teach you how you will achieve that चित्त एकाग्रता through this path of कर्म योग। Eventually, you will move on to सांख्य योग। With that contemplated mind, you will attain salvation.

श्लोक - 4 न कर्मणाम् अनारम्भात् नैष्कर्म्यम् पुरुषः अश्नुते।
न च संन्यसनात् एव सिद्धिम् समधिगच्छति।।

न कर्मणाम् - not of actions, अनारम्भात् - by being away, नैष्कर्म्यम् - freedom from कार्मिक reaction, पुरुषः - a person, अश्नुते - attains, संन्यसनात् - by renunciation also, सिद्धिम् - perfection, समधिगच्छति - he attains.

One cannot achieve freedom from any कार्मिक action by merely keeping away from work.

काम, कर्म, पाप, पुण्य, वासना, बन्धन। काम – desire, based on that desire, you perform an action – कर्म, based on the कर्म, you get the results पाप or पुण्य। Then you develop a tendency – वासना in your कारण शरीर। Deep in your mind, you develop your liking or disliking for a particular action. That results in cycle of births and deaths.

Here Lord says - If at all one thinks, one can remain without doing anything and not get into the muddle of all this कर्म and its fruit, one cannot attain this सांख्य योग or perfection of knowledge by mere physical renunciation. Lord makes it very clear to अर्जुन, He says - Devotion without philosophy is sentimentality; philosophy without devotion is intellectual speculation.

अर्जुन, understand that action and knowledge both are necessary in कर्म योग। For any action, there has to be proper knowledge. You cannot perform any action without knowledge. For कर्म योग, you need action based on knowledge. For सांख्य योग also, you need action; only the proportion varies in both these paths of योग।

श्लोक - 5 न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्म-कृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृति-जैः गुणैः।।

Here, the Lord says – अर्जुन, even if you think that somebody is going to plunge into inactivity, not wanting to do anything. **No one can ever remain without action; even for a moment.** All the human beings are compelled to act by their own intrinsic qualities, which are born out of their material nature. These are the three गुण – सत्त्व, रजस्, तमस्। अर्जुन, the action you understand, is not only your professional work or household work. It is also with respect to your daily activities like eating, drinking, sleeping, waking, thinking etc. That is why I am saying inactivity is impossible. Even

if we simply sit down our body and mind are in action. Even while we are asleep the mind is engaged in the dream state. Even if you are in deep sleep, your heart and other bodily functions are working.

Lord कृष्ण says - By law of nature, it is impossible to reach a state of inactivity. The body, mind and intellect with which we are born, is compelled to act in the frame of these three गुण to keep working in this world. This is also explained in श्रीमद् भागवतम् । Everyone is forced to act by their mode of nature with which they are born.

सात्त्विक qualities are kindness, compassion, love, peace, giving. राजसिक qualities are where you want to gain fame, you want to gain a name, you want to be in power, you want to possess things, you want to make more friends, filled with action. तामसिक action is where you are dull, lazy, not kind, getting an opportunity you will cheat, hatred, jealousy. Lord says I have broadly made this whole creation of humans with these three qualities.

श्लोक - 5 कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रिय-अर्थान् विमूढ आत्मा मिथ्याचारः स उच्यते ।।

Here, the Lord says – अर्जुन, you must be knowing that there are some people trying to show that they are sitting in one place, they put on sacred clothes and restraining themselves. They have all the paraphernalia on their body depicting perfect ascetic, योगी, but they are not able to control their mind nor their senses. All the time they are thinking of external objects of pleasure and senses. This is a situation of hypocrisy.

You may be attracted towards such kind of life of a योगी, साधु, सन्यासी । If one tries to get into that state, it will be hypocrisy - मिथ्याचारः because your mind is not in a position to take this. How long will you be able to sit peacefully without the focused mind?

संत कबीर says - मन न रंगाए, रंगाए जोगी कपड़ा ।
जटा बढ़ाय, दाढ़ी बढ़ाय, जोगी होई गए बकरा ।।

O! योगी! What have you done? You have just dyed your orange robes, but you did not mind to dye your mind with the colour of saffron. You have smeared some ash on your body to show that you are detached, but there is no devotion inside. You have grown long hair, also grown a beard, which has sprouted here and there, which makes you look like a goat.

पुराण too tell us a story.

There are two brothers तवृत् and सुवृत् । The brothers get to know that there is श्रीमद् भागवतम् discourse happening in a temple near their town. They both start walking towards the temple. As they were going towards that temple, it suddenly started raining heavily. They ran towards a shelter and then they realised that it was a brothel. Women were dancing and they were entertaining their guests.

The elder brother said - We were to go to the temple; we are getting late. Saying that, तवृत् moved on without waiting for his brother. सुवृत् looked inside and thought - Oh, this is so nice. Let me sit here and enjoy the show. Why go out in the rain. The younger brothers सुवृत् started enjoying the show.

तवृत् reached the temple started listening to the भागवत् कथा । He started thinking - Where did I land up? What is this पंडितजी saying? I am not able to understand any of this. It is so boring here. My brother सुवृत् must be enjoying all that dance and good food.

सुवृत्, on the other hand, watched for some time and then he thought – Oh! Why did I remain in this house of sin? My brother is so holy. He went there to the temple and is sitting in the temple. He must be listening to the great stories of भागवतम् about श्री कृष्ण, his childhood like stealing butter, killing demons and कंस । This way, he kept thinking of भागवतम् and श्री कृष्ण । I am not made of salt that I would melt under the rain.

Soon the rain stopped. सुवृत् came out of the brothel and तवृत् came out from the temple. They met and as they were walking, a lightning struck both of them and they fell dead. यमदूत came and said - Come on, you have to be taken. तवृत् was being taken towards hell and सुवृत् was being taken towards heaven.

तवृत् - You are under gross misunderstanding. I am तवृत् and I was in the temple, so I should be going to heaven.

यमदूत - We know our duty and we know that we are taking the right person. You, who were in the temple, have to be taken to hell and the one, who was in brothel house, has to be taken to heaven. We understood that and it is very clear; we know what we are doing.

Although सुवृत् was sitting in the brothel house, his mind was always longing to be at भागवत् कथा, thinking of his Lord कृष्ण । His mind was in temple. Whereas, तवृत्, who was in the temple, was thinking about what was happening in the brothel house. He had completely surrendered to his senses and he was focussed only about what would be happening there in the brothel.

By this story we can understand that our mind plays a very important role than our outside actions. They are विमूढ आत्मा or the deluded and are hypocrites or मिथ्याचारी ।

श्री कृष्णार्पणमस्तु इदम् नमम ।

